

*FOLLOWING  
FRANCIS  
REDFERN*

BY

W. G. TORRANCE, M.A.

PART IX

Poor Law in Uttoxeter,  
Local Schools,  
Uttoxeter Parish Church, and  
further Industrial Developments.

# *Following Francis Redfern*

## **PART IX**

### **Poor Law in Uttoxeter, Local Schools, Uttoxeter Parish Church, and further Industrial Developments.**

AT THE END OF PART VIII of this work we had reached beyond Redfern's passing (1895), though his last writing for the second edition of his History was done before its delayed publication in 1886.

Had Redfern lived a year longer, he would have been interested in the changed organisation of local government when the Urban and Rural District Councils of Uttoxeter were formed. There are, however, still some events, chiefly in the 19th Century, which Redfern did record, and which should be of interest to present-day inhabitants. These will now be noted. Local government had mainly been parochial for several centuries, especially concerning Poor Laws. Fortunately, some records of the work of men appointed for various duties at the annual vestry meetings have been preserved.

Church matters, such as the choice of Churchwardens, were by no means alone on the agenda ; Overseers of the

poor, and, in Uttoxeter specially, men in charge of water supplies were appointed. Ever since the Tudor period, "Poorhouses" were provided by parishes, at first for aid to poor folk or children not provided for in any other way.

Overseers could use public money from rates for obtaining supplies of materials such as flax or wool on which poor folk could be employed ; "sturdy" beggars could be compelled to work or starve and relief was provided only as a last resort. Persons from other parishes could be sent to their original homes at public expense. The infamous system known as "Speenhamland" was begun in 1795 ; this allowed a labourer's wage (then too low for subsistence) to be supplemented (even then really at starvation level) from poor relief through rates. But in 1834 several parishes were empowered to form a "Union" which could build "Union Workhouses." These provided at least food, lodging, and rather low standard clothes for local paupers, and later for temporary lodging for "tramps" in return for work done.

Many readers will recall the old workhouse, built 1838-39 on the Heath, on the present site of Grange Road. There had previously been a parish workhouse, built in 1783, on the same land, but some of these workhouses prior to 1834 had not been places of good reputation ; poor children, who for various reasons were housed there, led lives described by Charles Dickens in "Oliver Twist" ; his account was somewhat exaggerated out of his usual sympathy for any oppressed people, young or old, but the story of how Oliver was apprenticed to a harsh master did actually represent what often occurred.

The Board of Guardians were chosen to carry out the duties which were implied by the name "Guardian", and in Uttoxeter, at any rate in my younger days, those living in workhouses were not at all ill-used. The men's clothes were not at all ill-used. The men's clothes were easily recognised as those wearing them pushed handcarts filled with bundles of fire-lighting sticks for sale ; "cord wood" (i.e. branches of trees when felled and stacked in "cords") was a staple product, and the pauper inhabitants did not have such a heavy task to perform. There was, however, always a kind of stigma attached to poverty-stricken folk who, even with some "relief" distributed by the official appointed for the work, were eventually obliged to give up their homes, with some loss of liberty. These were the conditions dreaded by poor folk,

and even in more recent times Quiller Couch exposed the unhappiness which could occur, for example, in cases where husband and wife were kept in separate wards.

But the total cost to each parish in a "Union" was of course less than the upkeep of a single poorhouse, and Union Workhouses continued until National Health and other advantages rendered such places unnecessary.

The food provided, like the clothes, was not of first-class quality ; in 1783 there is a minute noting that a local firm supplied Cheese (whole cheeses only) to the Workhouse at 1½d. per lb. A few years earlier the trustees had taken the drastic step of dismissing the Workhouse Master because it was discovered that "he diverted the labours of the poor to his own uses."

We have already seen how the springs of water at Bramshall were used to supply Uttoxeter under the management of the Parish assisted by funds available from local charities. A rather small supply was also obtained from Somersal, which was later devoted to supplying water to Doveridge. We have also noted the distribution methods, which led in 1892 to the construction of the Kiddlestitch reservoir. Later, with the growth of the town, and with the abandonment of wells on private premises, the purchase of other resources led to the Waterworks set up by the Urban District Council at Crumpwood.

Water power was used for pumping water into a reservoir at a high point on the hill above the River Churnet, though later it was found essential to instal electric pumping power, so that pure spring water eventually came by main pipes to the Bramshall reservoir, which was enlarged. At present the whole undertaking is in the hands of the South Staffordshire Waterworks ; this is an unusual example of a publicly owned asset becoming the property of a private company.

There may be a few readers who remember the underground chambers (one was discovered some years ago under the pavement outside the Bradley Street Schools) over which pumps were erected to enable townspeople to fetch their own supply. An interesting feature of these chambers was that by pipes leading water into and out of them it was possible to divert the water to other chambers as required. This was effected by stout wooden plugs thrust into or withdrawn from the pipes. The whole supply was thus controlled only

by gravity, the water flowing from the high land at Bramshall to the lower levels in Silver Street, Church Street, Carter Street, and the Market Place. "Compensation" water was provided for property between Kiddlestitch and the town, and some pipes probably still remain ; there was a small stone trough covered by a wooden lid at the roadside opposite Park House at Kiddlestitch, and I have often seen passers by pause there for a drink in hot weather. The trough was removed many years ago.

Water overseers were appointed at Parish Vestry meetings as far back as 1760, the expenses being drawn from the funds arising out of the old "town" meadows. Since "time out of mind" the ancient Broad Meadow and Netherwood rents had been used to maintain the "great stone bridge" over the River Dove, and to supply the town with water flowing (over the surface) from Bramshall Springs. With regard to wells sunk on private property, it is noteworthy that little protection from pollution seems to have been considered. I have an advertisement for the sale of a house and yard in Stone Road, where a purchaser could obtain a "good supply of soft water from a well in the yard."

It is, perhaps not unexpectedly, recorded by Redfern that Stone Road was a centre of infection when fever and diphtheria epidemics occurred in 1861 ; sad to relate, some of Redfern's own children were lost in these. He recorded the laying of a drain through what is now Post Office Telephone Ground, emptying at the Hockley, and finally, one presumes, into the brook. This drain and its pipes can still be followed under my own garden ; it provides a good illustration of what little notice was taken of subsequent pollution of rivers at that time ; an attitude which was changed when the present sewage works were laid down by the Urban District Council some years before the A50 by-pass was constructed.

Redfern's interest in local schools is evident from his account which occupies pp. 399 - 412 of his 2nd Edition. In this part he describes the foundation of the Grammar School in 1558 by Thomas Alleyne, Priest, Rector of Stevenage, who must have had family connections (though accurate details are unknown) with Sudbury, Somersal, and the district. Redfern took the trouble to transcribe the whole of Alleyne's Will, and the Founder's rules for the three schools at Stevenage,

Stone, and Uttoxeter ; he also put on record the legal efforts made by public-spirited men of Uttoxeter in 1856 to secure from the Master and Fellows of Trinity College, Cambridge, as trustees of the Foundation, much greater financial aid ; the chief supporters of the proceedings were Mr. Rushton, several members of the Bladon and Vernon families, and others. The legal costs amounted to £700, and the Master of the Rolls could only dismiss the Uttoxeter case, as Trinity College were not in any way failing to carry out the Founder's instructions.

The legal expenses, however, were not wasted, for the publicity caused by the case led to much more generous aid from the Trustees, not only to Uttoxeter Grammar School, but similarly to Stone and Stevenage.

The old Uttoxeter school in Bridge Street (once known as Schoolhouse Lane) was moved in 1859 to a site on the Derby Road, and a number of other improvements were made. The whole story can be found in "The History of Alleyne's Grammar School, Uttoxeter," published in 1958 to celebrate the Fourth Centenary. We add here (to complete the story of the changes in the organisation and character of the School) that the Grammar School was amalgamated with the Uttoxeter Girls' High School in 1964 with Mr. R. E. Wooster as the new Headmaster ; later has come what is known as the three tier system of school organisation in this part of Staffordshire : Junior School, Middle School, and High School. Alleyne's will receive the oldest pupils of the region, and will exchange the title of "Grammar School" for the name "Thomas Alleyne's High School". A number of new buildings have already in 1973 been erected to provide for the increase in numbers, and more are planned.

Redfern also listed the National School begun in Carter Street in 1818, next the school in Bradley Street (in 1829 in a room measuring only 24 feet by 12 feet). By 1881 two large schools, one for Boys, the other for Girls, had been built there, and an Infants' school given by Mrs. Hart. There was also a "Normal" School, behind the Wesleyan Church in High Street (the largest room in the Town except the Town Hall.)

In Balance Street, behind the Roman Catholic Church, there was a school for Roman Catholics, now replaced by the

fine modern school in Springfield Road, through the efforts of the late S. B. Bamford, J.P.

In a side street off Pinfold Lane there was for a time a school entirely provided by the generosity of Mr. Joseph Bladon until his death. Redfern states that the building was then converted into houses, but does not give the date of the founding of what came to be known as the "Cottagers' Church" where services of the Church of England were held on Sunday afternoons. (Later still the room was taken over by the Boy Scouts).

Since Redfern wrote, there have been further important changes in provision of Schools. A large new Boys' School behind Oldfields Cricket Field, a Girls' School at Oldfields Hall, a Junior School at the Picknalls, a large school (now owned by the Church of England) on the Heath, and a C.E. Junior School on the New Housing Estate off Byrd's Lane. Redfern had already written of the founding of Denstone College, and mentions "Abbots Clownholme" near Rocester, where before Redfern died, the late Dr. Reddie founded "Abbotsholme", a school conducted on "New Principles". This has been the prototype of many schools in the United Kingdom and abroad ; one of these founded in Germany was transferred in 1934 to Scotland, and it was here at Gordonstoun that the Duke of Edinburgh and later Prince Charles were educated.

We shall later see in an account of Uttoxeter Parish Church that Redfern carefully noted the memorial wall tablets, but there is one, erected long after Redfern's passing, to the memory of Edward Dams ; we have given the initials E.D. amongst those cut into the foundation bricks of the Heath Church, where Edward Dams conducted the afternoon services as a Lay Reader for many years ; Redfern also makes special mention of the splendid work done by Edward Dams among the young men of the town, (on p. 398 of 2nd Edn.) work over many years which 'cannot be sufficiently appreciated.' So outstanding was the father of this family and his distinguished sons that we must give an account of them here, as Redfern would certainly have done if these sons had lived and brought honour to their family in Redfern's lifetime.

First we have to tell of Edward Dams himself ; his father was Allan Dams, of Horninglow, Burton-on-Trent, who had married a sister of Benjamin Bell, jeweller and clock-maker in business at High Street, Uttoxeter, where the Williams Deacons Bank now stands. (The clock business has left a reminder in the outdoor clock face on the highest story of the building). Benjamin Bell was a somewhat eccentric gentleman who owned the land in Stone Road where the Telephone Exchange has been built. Benjamin Bell built an elaborate entrance with stone decorations, and adapted two cottages as a pleasant summerhouse overlooking a large garden with fruit trees. From the outside the summer-house looked like a small chapel ; the whole was jocularly known as "Bell's Folly". When Edward Dams was left orphaned, he was brought up at Uttoxeter by his uncle, and attended Alleyn's Grammar School in 1858. On leaving school, Edward was apprenticed to his uncle in the clock and jewellery business, and succeeded to the land (formerly Tinkers' Croft) in Stone Road and to the High Street business when his uncle died. He married Miss Middlemist, the sister of a fellow pupil at Alleyn's ; and made his business so well-known that clocks (not all genuinely manufactured there) marked "Bell and Dams, Uttoxeter" were, and still are, to be seen in great numbers around Uttoxeter. He had a large family, seven girls and six boys ; all the latter attended Alleyn's in turn, all obtained University degrees, all took orders, three became Precentors (of Carlisle Cathedral, of Westminster Abbey, and of Manchester Cathedral, respectively). We should pay highest regard to William Bell Dams, the third son. He was a Choral Scholar of Jesus College, Cambridge, took his M.A. in 1896, became Canon of St. Paul's Cathedral, then of Westminster Abbey, Precentor and Head of the Westminster Choir School, Lecturer in Theology at King's College, London, and lived until 1968. I attended the funeral service in the Abbey and was pleased to meet several members of the next generation, who are carrying on the family tradition with unabated zeal.

One followed his uncle as Precentor at Westminster, another became a Bush Brother, a Missionary in Australia and New Guinea, another Precentor of Exeter Cathedral, and still one more, Organ Scholar of Exeter College, Oxford, and Choirmaster of Sherborne Abbey.

It may well be asked whether any town or family in Britain can show such a record. Indeed, by the time this



story is related, it may well be that further notable additions could be made.

Redfern had already given the story of Uttoxeter Parish Church, its early founding centuries ago being lost in times before William the Conqueror; Redfern also relates the re-building of the Church (except the spire and tower) in 1828, and various legends which had grown up during the centuries. He also noted that several prominent families had burial vaults there, some of which are still intact, on the sites of chantries founded in the middle ages by leading families such as Mynors, Kynnersley's, and others. Since 1850 there have been changes, e.g. the formation of Stramshall Parish in 1852 out of parts of Uttoxeter and Checkley Parishes and the building of Stramshall Church, the addition of Bramshall Parish to Uttoxeter, and the return of Stramshall to Uttoxeter; the two last mentioned changes would have surprised Redfern, for in his days Bramshall Church had two clergy (the Rev. Bennett Williams, Rector — and Rev. D. Smith, curate). Rev. D. Smith was responsible for the installation of the present organ there, aided by the interest of the Stanley family, who were at that time tenants of Loxley Hall, and though nominally in Uttoxeter Parish, were regular attendants at Bramshall Church.

Previously there had been a barrel organ at Bramshall, with, of course, only a limited number of tunes available. Even before the barrel organ, there is evidence that the choir were accompanied by a small orchestra (this is remarkable in its resemblance to episodes in Thomas Hardy's novel "Under the Greenwood Tree"). Some years ago, when the old three-decker oak pulpit was removed, some of the old instruments (a bassoon, violin, and clarinet) were discovered in a bottom cupboard. The only musical connection now known with regard to these is that the late John Griffin Senior, and his son John were violin players; John Griffin Junior moved from Dagdale to Marchington in the early 20th century; he was a notable chorister at Bramshall Church, a fine sight reader of music, and capable, as required, of sustaining either tenor or bass parts.

We shall later give more details concerning Rev. D. Smith, when enlarging on Redfern's short account of Bramshall.

To return to the story of Uttoxeter Parish Church ; in Part II, page 24, the question of its dedication was considered, though it seemed that it was still unsolved.

To begin with, (on pp. 199 et seq. 2nd Edn.), Redfern recorded many details of what is known of the history of the Church ; he had evidently examined the building and churchyard with great care ; the memorials in windows, on mural tablets and on gravestones were noted, as were interesting entries in the Church Registers. Most of these details have been noted in previous parts of this work.

But, although his statement (p. 199, 2nd Edn.) about the obscurity of early Christian matters in the district, and the absence of notices in St. Bede and old chronicles is correct, we do know some facts which may rouse further conjecture. It might have been true that Christianity spread northwards from Kent after the coming of St. Augustine in 589 A.D. But it seems more likely that Christianity came from the Irish missionaries from Iona, who reached Lindisfarne and Holy Island in A.D. 635. Their leader, Aidan, had brought up a simple earnest young monk, Ceadda, or St. Chad as he came to be known.

Possibly his work as founder of Lichfield has been exaggerated, but the small communities in what was North-West Mercia testify by their names that the influence of St. Chad was widespread. Thus we still have the names Chaddesden (i.e. Chad's valley) near Derby, Chatwell (Chad's well) in Shropshire, Chatcull (Chad's kiln) in Staffordshire, Chadford in Shropshire, and many others. Though these communities were (and still are) of no great importance, it may be surmised with some reason that to many such places Christian worship and possibly a small church building may well owe their origin ; Uttoxeter could conceivably have thus had a place of worship before A.D. 673, the year of St. Chad's early death. The conjecture that Uttoxeter Church began in this way is more feasible than Redfern's idea that we can deduce an early church here because in later (much later in fact) years Uttoxeter Church had a lichgate. We also know that Christianity only spread slowly in Mercia because its powerful last heathen king was Penda, whose long reign of twenty years ended in 654, only nineteen years before St. Chad died. Mercia later became involved in the wars with other Saxon

kingdoms ; this certainly did not aid the spread of Christianity begun by St. Chad. Moreover, at this period Theodore, the Archbishop of Canterbury, sent by the Pope in 668, took the lead in reviving the influence of Rome on English Christians ; the decline of the teaching from Iona and Lindisfarne resulted, and this must have delayed the continuation of St. Chad's work. Theodore only outlived St. Chad by 17 years, and though he travelled widely in England and was a great organiser, his revival of the power of Canterbury hardly reached Mercia. It is interesting to note that the next great personality in English Christianity was St. Bede ; though he became one of the great scholastic persons of his time, he came from the society of Monks who brought Christianity from Iona. Redfern knew of him and his great History, and as Bede made no mention of any local church here, Redfern thought that Uttoxeter could not have had one.

Redfern did not record that the wars of the Mercian kings probably led to forts and other buildings being constructed at first of wood (which was plentiful) and next of stone, which was also available.

Later Saxon buildings included many stone forts, abbeys and bridges. The original Westminster Abbey (said to have followed earlier monastic houses) was built of stone in A.D. 1050 under the last Anglo-Saxon king, Edward the Confessor.

In this area it seems probable that stone Churches may well have existed before the Norman Conquest, for many examples must have been provided by defences built against attacks of the Danes, when, about 2½ centuries after St. Chad's time, the Lady of Mercia, King Alfred's daughter Ethelfleda, fortified some of the Five Danish Boroughs (one of these was Derby) and built forts at Tamworth and Stafford.

We can thus only conjecture that stone churches, bridges and forts came into being in this area during the 10th Century. After the Norman conquest the church and fort building by the Ferrers family at Tutbury may well have spread to Uttoxeter, though we have no direct evidence of such.

We know that Tutbury Priory held Doveridge, and that the right of collecting tolls from users of the bridge over the Dove belonged to Henry, son of Thomas of Ashbourne. Centuries later, in 1625, there is a list of Uttoxeter men who

guaranteed the upkeep of the "Great Stone Bridge" which had existed "time out of mind". We thus have no date for the original bridge, or whether it was of wood or stone. But Tutbury Priory records mention the resignation of John Yeveley, Rector (or Vicar) of Doveridge in 1450 ; it can only be conjectured that he was of the Yeveley family whose great architect and builder, Henry Yeveley, junior, became in 1350 the chief architect and builder to King Edward III. His father, Henry Yeveley, Senior, had been a notable stonemason in Uttoxeter under the Duchy of Lancaster, and he is credited with the building of the weighty Church Tower which still stands ; a short time ago, when a deep road excavation was made from Church Street towards the Market Place, it was found that the tower foundations, with their massive blocks of stone, had been laid at an unusual depth. Whether the steeple, added it is thought, on the example provided by the famous three spires of Lichfield Cathedral, was also the work of Henry Yeveley, Senior, is probable, but not fully authentic.

However, we can claim that a fine stone church was to be found at the time of King Edward III, and perhaps before.

Here it should be recorded that Henry Yeveley, Junior, possibly well trained by his father, was responsible for notable work at Ashbourne, and for even more important work at Croxden Abbey. This brought him to the notice of the king, and we know that in 1350 he was employed on architectural work at Windsor Castle. Other works which this Royal Architect carried out were Westminster Hall, parts of Westminster Abbey, the nave of Canterbury Cathedral, other buildings at Canterbury, and some bridges. It seems difficult to explain how a man of such talent came to be forgotten in his own district. He died in 1400, and was therefore almost certainly related to the John Yeveley who is recorded in Tutbury manuscripts as resigning his post as Perpetual Vicar of Doveridge, or as some Derbyshire accounts say, as Rector ; both of these came under Duchy of Lancaster patronage.

From the few definite records which have survived, we can only trace a small number of important indications about progress at Uttoxeter Church. The uncertainty about the dedication of the Church to St. Mary the Virgin, or to St. Mary Magdalene has already been noted on p.2 of Part III of this work.

We have mentioned two matters which were known to Redfern and recorded on p. 139 of his 2nd Edn. First, a witness of the Uttoxeter Charter granted by William de Ferrers was Thomas, Rector of Uttoxeter. Next Redfern stated that in 1297 Nicholas Butler held the advowson, valued at £66 - 13 - 4, and that by a gift of Robert de Ferrars this was part of the endowment of Derby Abbey. Redfern was most interested, however, in a transcript of a document included in the old MS. book often mentioned here, among many town records following the manorial survey. Quite probably Redfern could have attributed the preservation of this church record to Peter Lightfoot, but Redfern did not claim that it was almost certainly a copy of the original in Peter's handwriting.

The main points are these :— it was sealed by Roger, Bishop of Lichfield and Coventry, in February 1331 ; he referred to “altercation and dissension” between the “parson and the vicar”. (It is remarkable that Uttoxeter Church had both of these, but the fact was not unique). The Bishop's orders were that the vicar should have the vicarage and all that appertained to it ; the vicar was also to have the chief tithes (which included the tithes of hay from three meadows at Crakemarsh, one of which the Vicar of Uttoxeter had been accustomed to receive, the other two meadows being those of Henry Owen). The parson was to have the tithe of flax combings from the land of the Lord of the Manor. The parson was also to receive the tithe of lambs' wool and mills, all mortuaries and all other things belonging at any time to the Church and not definitely assigned to the vicar. All necessities for the fit service of the church, including frankincense, bread, and wine, were to be provided by the Vicar.

The existence of a parson and a vicar at the same time is obviously true, but we do not know how it came about. Redfern also found that between 1366 and 1373 Robert de Sanston, Vicar of Uttoxeter, was a witness to a document belonging to Walter Fitlherbert of Tissington.

Previously Nicholas Butler, in 1297, had the advowson of £66 . 13 . 4 by a gift to Derby Abbey from Earl Robert Ferrers ; £66 . 13 . 4 at that date was an unusually large sum. There is also evidence of a division of authority between Rector and Vicar as early as 1281, when Archbishop Peckham forbade the dividing of the church into two portions ; and in 1291 a pension of £20 was assigned to Hugh de Vienna,

“late Rector” of Utttoxeter, while in 1343 we find a record that “the newly founded Dean and Canons of Windsor” became patrons of the living — an arrangement which has continued to the present day. From various old records I have noted the following :— a quit-claim re a burgage in Utttoxeter by William de Dovebruge was witnessed by Adam Hunter (he has previously appeared as the recipient of Heath Spot from Robert de Ferrers shortly before 1265) and by Robert Wille, “Chaplain” of Utttoxeter. One may surmise that he was in charge of one of the chantries which had been founded here. The list of Vicars includes, 1257, Henry de Merzington, and 1272, Theobald de Verdun ; so that Robert Wille was probably not Vicar, but Chaplain as noted above.

Other Vicars from that period were, 1281 - 1286, Hugh de Veinna, and 1286 - 1306, John de Dilton, who is termed “Vicar”, but John de Verney’s name is bracketed with John de Dilton for the same period. The same division occurs in 1306 - 1310, the two names being John de Hungerford, (? ? Rector), and John de Longsdon, Vicar, who died in 1310, and was succeeded by Stephen de Hungerford (? ? a relative of the above John de Hungerford). The next on record (there must be some omission here) are Robert de Sanston, Vicar, 1366, and John Rolf, Vicar 1402 - 1414, with William Heath, who is termed “Capellanus”. In 1414 Nicholas Bradley was appointed Vicar by the Dean and Canons of Windsor, followed by Charles Taillour.

After a gap of 107 years we find Edward Tull succeeded, but in the same year (1535) there is a definite record of Edward Careles, Priest of the Chantry of St. Mary, also of John Bee, Priest of the Chantry of Holy Trinity. The Vicar in that year received £6 . 17 . 0, and Lichfield Cathedral ten shillings, while the two Chantry Priests had £5 . 9 . 6 — whether this was a joint sum is not clear. It was not long after this that Thomas Alleyne, Priest, Founder of Stevenage, Stone, and Utttoxeter Grammar Schools, left £13 . 6 . 8 per annum for a Chaplain at Sudbury to sing Mass for the souls of Thomas himself, his father and mother, his brother and sister, and all Christian souls. (As such masses were forbidden before the testator died, this sum was never expended).

Shortly before this time, we have the oft-quoted reference in Leland, “Utttoxeter hath one Parish Church.” Leland was official antiquary to King Henry VIII in 1533, and left (in MS.) notes on various places which he visited.

After the change in religion under Henry VIII, followed by the Roman Catholic period under Mary (1553 - 1558), and the return to Protestant rule when Elizabeth succeeded, it can readily be understood that Uttoxeter did not escape controversy. Thus Anthony Draycot was Vicar in 1557, and deprived in 1561. His successor, Arthur Blunte, held the living until 1566, when he too was deprived. Thomas Barnes and John Barnes appear in the list from 1566 to 1590 ; John Barnes died in 1616. There may be some confusion in these names, but there is no doubt about the disaster which fell on the town (and Vicar) in 1596. A note at the beginning of the Church Register gives the date, and says, "The town was burnt the 21st of August, 1596. The vicarage house was burnt then, and almost all his goods to his greate hurte." There is some confusion over the name Thomas, for the name William Barnes is given as the Vicar. There are signs of scorching round the edges of the first volume of the Register, but we do not know how or by whom it was rescued when the fire broke out.

The stone building with tower, nave, chancel, and spire, about which we have written previously, continued until 1828. It was (except the tower and spire) then completely re-built ; we have a full account by Redfern of the cost and how this was met ; to those who do not possess a copy of Redfern's work, it will be of interest, and is here given ; it tells of generous subscriptions, and may also be surprising in the amount when we consider that the work comprised a complete chancel and nave (with two large galleries) which together could accommodate 1,414 persons — by far the largest place of assembly in the town. It was built for £6,450 ; we must feel some surprise that the cost was not considerably more. (The total accommodation has been somewhat reduced by various changes in the last 50 years or so, chiefly by removal of some front pews, and the disuse of galleries).

The chief items on the credit side were :- Subscriptions (some are added below). £1,632, Sale of seats, £1,067, Loans £1,500, Removal of seats, £609 - 15 - 0, The Society's Grant for free sittings, £400, Drawback of duty on materials, £303 - 7s. - 5d., Church Brief, £169 - 9 - 7, Collection at Opening of Church, £100 - 5 - 0, 18 Levies granted in August, 1827, less £14 - 8 - 9 returned to Mr. Toton, and £16 - 14 - 11 arrears, total £463 - 13 - 4.

For Loxley and Crakemarsh £203 - 17 - 4½, Sale of old bricks, 14 /- ; Grand Total, £6,450 - 1 - 8½.

(It was reported that the demolition revealed signs of at least one former building ; one may wonder if the 14 shillings represented old bricks or masonry from this source).

The list of subscriptions included : Mr. T. Hart £105 and £25, Sir Thomas Cotton Sheppard £105, and Lady Cotton Sheppard £21, The Dean and Canons of Windsor £200, The King (George IV) £100, Mr. Tyrrel £100, Thomas Bladon £50, Joseph Bladon £50, Thomas Sneyd Kynnersley £50, Herbert Taylor, M.D. £50, F. Flint £80 ; Sir Thomas Cotton Sheppard and Thomas Hart also gave £50 each towards altering and ornamenting the Church Windows.

On the expenditure side we find that Mr. Robert Henderson was paid £126 . 3 . 0 for stained glass, and Messrs. Trubshaw and Johnson received a total of £5,597 . 17 . 9 for building the Church.

The old church is said to have been in Decorated Gothic style, with a nave, two side aisles and a chancel ; the roof was of lead. On the site of the present Choir Vestry was the Mynors Chapel. (The entrance to the vault of this is still marked by a slab). Redfern also relates that a stone in the side of the spire was struck by lightning in 1814 ; this did considerable damage to the belfry, and finally passed through the chancel wall on the north side of the window.

The damage resulted in part of the spire being taken down, and rebuilt, with re-fixing of the gilt cross, globe and vane ; from Redfern's narrative it is not clear whether "re-built" refers to the time (1825) when the greater work was undertaken. But Redfern's account of "two incidents, which, as they show the daring spirit of two females" deserve, as he said, "to be perpetuated in their remembrance, as well as on account of their intrepid nature".

The two incidents refer to Mary Allport, chambermaid at the Red Lion Hotel, and Sarah Adams, a fellow-servant at that Hotel ; both girls climbed to the apex of the steeple ; there Mary Allport kissed a stone-mason, Henry Smith, over the stone-work, and Sarah Adams did the same to another stone-mason, Henry Adams. A crowd of spectators, some still living when Redfern wrote, witnessed the spectacle. Henry Smith married Mary Allport and later lived at Wetley Rocks, where he was Parish Clerk, but Redfern had not



been able to discover what became of the other pair. Redfern recorded that the old churchyard had a stone wall surrounding it ; he could have added that at least on one previous occasion the town crier was paid 4d. for announcing that all owners of pigs were warned to keep them out of the churchyard. This was in 1767, and in the accounts for the same year we find that the sexton received 4/- for "cleaning the chimes and bells after the great snow." Evidently the churchwardens took good care of the old church, though the re-building of 1828 was needed because of the decay of at least 400 years.

Redfern related at length how the demolition of the old church revealed the two altar tombs now preserved near the west door. To provide more pew room the workmen took down some boards which had formed a recess to cover the tombs for 60 years. (Redfern said that his account of the discovery was given to him by an eye-witness). Dust had settled on the figures of the alabaster tombs, and this led the discoverers to think at first that they had found actual corpses which had been buried there. An elderly lady, Mrs. Reeves, on seeing the tombs, exclaimed to Mrs. Hart (this family has been noted as benefactors to the church in previous parts of this work) "Oh, it is my Lady Tansley ; ( ? ? was this a mistake for "Stanley" ? ? ) I am glad to see her again." Mrs. Reeves had played round the tombs as a child, and showed in her remarks to Mrs. Hart that in her childhood days she had heard the legend of how an Abbess from Tutbury, lost in wandering about the Uttoxeter woods, was led to safety by hearing the Uttoxeter curfew bell.

Of course, the lady who seems to be robed as an Abbess or Nun in alabaster does not represent the Abbess of the legend, for the date of the sculpture is about 1500. The foot end has been cut off it some time to make the memorial fit a special place, but the lady's feet and shoes were restored. The other tomb has had the whole length of one border removed, for a similar reason. The figure and inscriptions on the Knight's tomb are barely legible, but the knight is definitely Sir Thomas Kynnersley, and the Vicar, Rev. Osmund Moss, has kindly provided a copy of the inscription on the upper surface. Although this is not now clear in all details, and though some Latin is uncertain, it appears to have been :—

'Hic jacent corpora Thomas Kinnesley de Morley armigeri  
et uxoru suaru cu (m) (i) is et fili abs eorum qui quidem  
Thomas obiit adni mvo. Quor aibs ppicietur deus amen'

Redfern also relates how he found a stone figure of a cadaver on a hidden ledge at the foot of the West window. It was not unusual for such a figure to be placed by a family tomb, as a "memento mori".

Chantries had been founded in earlier times with priests whose duties were to say masses for the souls of members of the founder families. There were burial vaults connected with the chief families who had founded some chantries. Redfern specially noted the Mynors Chapel, on the site of which the choir vestry was built. Redfern had found that formerly there had been an incised slab of the 15th century representing a Mynors family — husband and wife (of the Fitz-Herbert family of Somershall) with six daughters and five sons. The slab was in a broken state, and the Mynors family allowed it to be sent to Birmingham (to the museum?) when the new Church was built in 1828.

An article in the "Gentleman's Magazine" in 1794, by Rev. S. Shaw (author of a Staffordshire History) notes that once there had been monuments of the Mynors family (now disappeared) and the two altar tombs (mentioned above) of the Kynnersley family. There had formerly been another vault belonging to the families of Musgrave and Adams. This was destroyed when the old church Nave and chancel were taken down, and it is said that the last of the family to be laid in the vault had given orders that the door should be locked and the key thrown into Dove Hole, a very deep pool which then lay immediately below the east parapet of the bridge. This order was carried out; I have investigated the foundations of the bridge at the side of the deep pool over seventy years ago; I found that the bridge rested on masses of huge blocks of sandstone. Since that time the bridge has been widened, and a shallow strip of stones has been laid across the river where the deep pool once lay.

There is a legend that when the Musgrave vault was demolished, a plumber bought the lead of seventeen coffins found there; but he was haunted by a ghost which forced him to bring the coffins back to the churchyard.

Apart from the actual inscriptions and memorials of the Mynors family, there was additional information (which

Redfern does not seem to have discovered) available in the will of Walter Mynors, made on Mar. 1st, 1643. In this he left instructions that he was to be buried "In my chapel adjoining to the Parish Church of Uttoxeter."

Among the legacies set down in this Will I have copied : "I give unto my son Walter Mynors, and to my daughters Grace Mynors and Mary Mynors, the chapel and its appurtenancies". It is interesting to note the inclusion of the family chapel in a long list of other properties — fishing pools, a malt mill in Uttoxeter, a house at Woodgate, and so on.

In addition to the slab inscribed as the entrance to the Mynors vault on the south-east walk outside the chancel wall, there is another slab which marks the entrance to the Hart and Cotton Sheppard vault. The Cotton Sheppard family lived at Crakemarsh Hall, where, as Redfern recalls, there was once a small church or chantry ; it is on record that a curate of this chapel (or chantry) was living there in 1533 ; after this date there appears to be no mention of any clergy there. (Redfern wrote, however, that in 1774 some ground there was still known as the Chapel Yard).

We have already mentioned that the heiress of Thomas Hart (a friend of Mary Howitt's father) married the owner of Crakemarsh Hall. From this it would appear that the vault to the north-west of Uttoxeter Church Chancel, once the Hart family's burial place, became shared by the Hart and Sheppard families, as the inscribed slab (still existing) shows.

Among the wall memorials in the church which Redfern mentioned are two of military records which bring credit to those named ; these include the memorial to Lt./Col. John Herring, C.B., son of Rev. A. Herring, Vicar of Uttoxeter ; Col. Herring was in command of the 37th Bengal Regt., and died during the march with the army of the Indus in 1839. He was buried in the Armenian Cemetery at Cabul. Even more notable was the Oldfield family record, on the West wall. Humphrey Oldfield of the Marines died during the War of American Independence in 1776. John Nicholas Oldfield, who died at Portsmouth in 1793, also served in the Marines ; Major Thomas Oldfield, another Marine Officer, gave his life in the Napoleonic War in 1799, when he served under

Sir Sydney Smith defending Acre against the French ; Napoleon had dreamed of founding an empire in the east, and after Nelson had destroyed the French-Egyptian fleet at Aboukir, Napoleon still hoped to take Syria. This plan was ended when the Turks and British withstood the French who besieged Acre ; Thomas Oldfield was killed when leading a sortie from the town. Redfern wrote that the black marble tablet honoured a "group of Uttoxeter men whose lives were spent in the service of their country." Earlier in this work reference has been made to the Oldfield family who appear in the survey of 1629, and who probably provided the name of Oldfields Hall ; this had been the residence of the Bladon and Bamford families before being taken over by the Staffordshire Education Committee as a School.

Mention has been made of the Memorial to Edward Dams ; another tablet on the same south-west wall recalls the long and honourable career of George Henry Tortoisshell, Headmaster of Bradley Street Boys' School for 41 years from 1875, "a man of upright character and endearing personality". On the same wall is the old Latin memorial to Thomas Lightfoot and his wife Elizabeth (who was sister to Catherine Mastergent, noted as having founded the Almshouse in Carter Street, and other charitable legacies). We have given a translation of Thomas Lightfoot's own epitaph found in his study after his death (see p. 8, Part VI of this work), but the wall tablet has a different memorial, composed, according to Redfern, by Peter Lightfoot, son of Thomas. The following translation was provided for Redfern by an unknown person :-

On this bestow a glance, and tears, O passer by, who carest for ancient truth, for piety and love. On this : for here thou soon thyself shalt buried be.

#### THOMAS LIGHTFOOTE

For 56 years a most faithful Minister of God's Word ;  
For 36 years a most watchful pastor of this church. A man  
of antiquated habits, and primitive sanctity,

Of distinguished zeal, learning, virtue, example ; a very  
pattern of a true man, pastor of pastors ; always bedewed  
with sweat, and exemplary in the discharge of his duties.

Always anxious for his own salvation and that of others,  
unwearied in seeking the glory of a true pastor. At length,  
full of years and good works, worn out with study, teaching,

labour and patience ; loaded with spoils recovered from Satan,  
and also well laden with the hatreds of the wicked,

He placidly sleeps in Christ,  
Tears and sweat being wiped away,  
To rise again to life.

And also Elizabeth, his spouse and pious consort ; a worthy  
husband and a worthy wife.

He died July 2nd 1653, aged 81.  
She died January 24th 1636, aged 71.

The translation given by Redfern cannot be described as more than of moderate literacy standard, and, owing to Redfern's usual uncertainty in a Latin inscription, there is also some doubt about the word translated as "anxious", though the meaning is sensible ; in his 1st Edn. p. 174, the word is "inhelans," a present participle probably intended to be "inhilans", a rare Latin word for "gazing eagerly" upon something ; however, on p. 226 of his second Edn. Redfern gives "inhelases", an impossible word — perhaps a misprint — which he could easily have missed.

This memorial, which must have been preserved and re-erected after the re-building of 1828, was first placed in the old church soon after 1653, and is one of the oldest tablets in the Church.

Among the latest memorials is the Roll of Honour for the two world wars ; it is perhaps noteworthy that the names for the first of these total 171, as compared with 45 for the second war. The 171 names include one girl — C. Stewart ; her name can also be seen in the book in York Minster, which gives the names of all women who made the supreme sacrifice 1914 - 1918.

A small brass plate on the South wall of the Church Chancel records the names of Uttoxeter men who gave their lives in the Boer War between 1899 and 1902. These are: Henry Bagnall, John Price Halliday, Harry Brough, George Aldridge, and John Mynors Gill. The last of these was a son of Francis Gill, for many years organist of Uttoxeter Church ; for at least two generations his family were the chief musicians in the district ; they had (as the fifth name above recalls) connection with the ancient Mynors family.

Other memorials in the Church are to two former clergy, Rev. G. Malbon, and Rev. J. Stubbs ; the former was a learned tutor of Samuel Bentley, the Uttoxeter poet, and his Latin memorial, 1768, reminds us that his wife was Mary Alleyne, of Church Gresley ; in the church at Gresley is an old replica of the Alleyne coat of arms which came to Uttoxeter Grammar School with Thomas Alleyne's legacy of 1558. There is also a plaque in memory of Rev. Jonathan Stubbs, who died in 1810 as the result of a carriage accident ; he was buried in the chancel of Tutbury Church, and was well-known to Mary Hewitt in her girlhood days ; the memorial was the work of a colleague, Rev. W. Fernyhough.

One of the Bladon family of Oldfields Hall, a family who contributed generously to many Uttoxeter activities, is also commemorated by a plaque dated 1862. Among memorials of the Kynnersley family is one to Thomas Kynnersley's wife, daughter of Sir Gilbert Clark, of Derby, dated 1717 ; another to Dorothy Kynnersley dated 1759, and a reminder of how the Loxley estate was burdened by duties paid on the deaths of father and son within three years. The father, Clement Sneyd-Kynnersley, died in 1909, and was followed by his only son Gerald in 1912.

The Loxley Estate never fully recovered from payment of these death duties, and with the exception of the Hall and various buildings, and the residences at Dearndale and High Fields, was sold by auction in 1918.

The Church also contains a memorial record of the Rev. Prebendary Abud, Rural Dean, who died in 1902, having been Vicar of St. Mary's for forty-seven years. He took a leading part in many Uttoxeter institutions and welfare societies.

The bas-relief of Dr. Johnson's Penance in Uttoxeter Market Place was erected under his influence, being a copy of one side of the Lichfield Memorial. The East window of the Chancel was the joint gift of Thomas Hart, banker, of Uttoxeter, whose widow gave the Old Infants School in Bradley Street, and of Sir Thomas Cotton Sheppard, of Crakemarsh Hall. In an earlier part of this work we have noted that Mary Howitt (or Botham as she was then) wrote of hearing a horse's hoofs outside the house in Balance Street

after midnight. Thomas Hart had brought the news from Stafford that Mary's father had been appointed Surveyor for the enclosure of Needwood Forest. We have also mentioned that after Hart's early death, his widow gave the Infants School in Bradley Street to the church, while her daughter married the owner of Crakemarsh Hall. Hence we can trace the joint use of a burial vault on the north side of Uttoxeter Church by the Cotton-Sheppard (and Cavendish) and Hart families.

The East window has four figures high up, representing the four Evangelists, St. Matthew, St. Mark, St. Luke, and St. John. Lower down there are four other figures, St. Peter (with key), St. Paul, St. James the Less, and St. James the Greater. There must somewhere be more details than we now have regarding the artist, the firm who were responsible for the work, but it seems that these were not known to Redfern even when he published his second edition in 1886. However, he does state that Thomas Hart and Sir Thomas Cotton Sheppard gave £256 jointly; they also gave £50 each towards "altering and ornamenting" the church windows. One feels that the total cost of the East window must have exceeded these sums. Redfern also rather mysteriously records that a Mr. Robert Henderson was paid £126 : 3s. : 0d. "for stained glass". Redfern also adds that in 1877 the chancel was extended "five yards and received an addition of two windows". At the same time an organ loft was erected at the junction of the nave and chancel over the Mynors' chapel or vestry. This Choir Vestry was extensively damaged by the fire which broke out during Evensong on March 3rd, 1974. The personal clothing of the choir, many hymn books, music etc. were destroyed, but the greatest risk was lest the enlarged weighty organ might be brought down when the vestry ceiling was partially burned through. The organ manuals, stops etc. had been re-built in 1965 on the ground floor next to the north end of the nave, and so escaped, but the heavy pipes etc. were still above the vestry in the old organ loft. The heat of the fire caused melting of some metal, but fortunately the whole did not fall through the vestry ceiling. However, damage to the extent of about £12,000 was sustained; the church roof was also affected, and at the Vestry meeting the Vicar reported that smoke had rendered church re-decoration necessary; the cause of the outbreak was still unknown.

Some memorials in the church were noted by Redfern, but his account was incomplete, and some new memorials

have been added since his second edition was published. These have been noted above, but the two altar tombs at the West end which Redfern described have now been much more exactly authenticated. The knight's tomb was correctly described by Redfern ; the upper slab carries a representation of Sir Thomas Kynnersley ; the lettering is somewhat worn but the name "Morley" can be clearly read, and must refer to the village north-east of Derby, where the County Education Institute of Agriculture and Horticulture is now situated. Though the tomb has suffered some disfigurement, it was fully described by S. A. Jeavons (1955) in "The Transactions of the Birmingham Archaeological Society", Oxford University Press, 1955. Redfern's theory that one of the other figures on the side of the tomb was that of a daughter of the knight, the others representing nuns, disagrees with Jeavons' explanation. One of the figures in the right hand panel is now known to represent Margery, daughter of John Agarde, the knight's first wife. The knight and his third wife, Elizabeth Hussey of King's Bromley, are shown kneeling on either side of Christ on the Cross ; the coat of arms impaled on the Kynnersley Arms is the Hussey coat (three bears' heads couped and muzzled). There is another shield which has the Kynnersley arms with another (Wolrich) impaled, this time a chevron with three mallards. (Thomas' second wife was the daughter of Humphrey Wolrich ; she was the widow of Henry Pettit de Badger).

The Latin inscription on the upper side is not now very legible ; it may be translated : " Here lie the bodies of Thomas Kynnersley of Morley, Knight, and of his wives and their sons and daughters. Thomas died in 1505. May God have mercy on their souls. Amen."

The second altar tomb, with a recumbent female figure, was considered by an expert whom Redfern consulted to represent a Lady Stanley. This is an error ; the lady was Elizabeth, daughter of Henry Hussey of Kings' Bromley, mentioned above. The figure shows that at some time the feet were removed (probably to enable the whole to be fitted into a space) but have since been restored. Redfern accepted the legend that a lady abbess from Burton had been lost in Uttoxeter Woods and had found her way to the town on hearing the curfew bell tolled ; so he also accepted the view that the altar tomb was that of a religious of the Stanley family. We now know the identity of the lady, thanks to the investigations of Mr. M. Moss, M.A. and Mr. Jeavons. She died in 1523



The latter also recognised the craftsmanship of the tombs as that of some Burton sculptors about 1500 or earlier, and listed other tombs in the Midlands, which originated in the same workshops.

There are five stained glass windows on either side of the nave and one with three panels over the West door. The last-named was given in 1892 by members of the Hawthorn family in memory of Dr. H. O. Hawthorn and his wife Mary. The large central panel shows the baptism of Christ by John the Baptist, but the figure of Christ is depicted on the edge of the river, fully clothed. The side panel to the North shows Christ as a boy in the temple, when his parents had turned back on their journey home to find him talking to the astonished learned Rabbis. The south pane represents the Annunciation, the angel Gabriel appearing to the Virgin Mary, telling her that she was to be the Mother of Christ.

It may be added that Henry Orme Hawthorn is commemorated by the initials H. O. H. on one of the bricks at the bottom of the wall of the Heath Church. The site for this had been given by the Hawthorn family, and it is related that when that Church was re-built in 1875, it was announced that there was still a small deficit. By the next morning the Vicar, Rev. H. Abud, received from H. J. Hawthorn a cheque for the amount. The west window is also remarkable for showing no fewer than 17 plants growing, but at the time of writing we have no certain record of the artist responsible.

There are five stained glass windows on each side of the nave. On the south side one represents the Resurrection ; it was dedicated in 1891 to the memory of Mary Ann Hawthorn by her nephews and nieces. Next there is a window with two panels, the first showing Lazarus and Martha, the second the washing of Christ's feet ; it is in memory of John Hawthorn (1843) and his wife Mary Ann (1861) given by their daughter Mary Ann. The next shows the Virgin Mary visiting Elizabeth ; it is in memory of Hugh Athelstan Bateman (1826) and his wife Elizabeth (1857). Then there is a memorial to Elizabeth, wife of John Walker and daughter of Richard Mynors of Knypersley (1893). The text is from the description of a virtuous woman in the last chapter of Proverbs (this is the first of two such pictures).

The memorial to Sarah Kirk (1883) shows the presentation of Christ in the Temple, the occasion of Simeon's "Nunc Dimittis."

On the North side the five windows begin with a memorial to John Coulson (1891), who was a churchwarden for 25 years ; (his initials are cut into a brick by the door of the Heath Church, as he and Charles Bunting, whose initials are on another brick there, were churchwardens when the Heath Church was built). The window represents the Last Supper, and was dedicated by John Coulson's family.

Next there is the Story of the Good Samaritan, in memory of George Kirk (1893).

The Parable of the Talents is the subject in the Memorial to Abraham Augustus Flint (1897), dedicated by his daughters Mary Hawthorn, Claire Hawthorn, and Bertha Kemp.

Next is a rather pathetic memorial to Eileen Mary, (1895), aged 6½ years ; daughter of Major H. M. Abud and Rhoda Mary, his wife. The scene shows a number of children as angels, with Eileen Mary prominent.

Lastly we have a second memorial based on the Mother in the Last Chapter of Proverbs ; this is in memory of Frederick Hawthorn (1898) and Agnes his wife (1899). It was dedicated by their children Agnes Elizabeth, Mary Bond, and Frank Sutton Hawthorn.

When the church was re-built in 1828, it appears that some church property was disposed of, by what authority is not exactly known ; for instance, Abbots Bromley Church acquired some plate (signed documents there show that the sale was authorised) ; but it also seems that a quantity of stained glass was disposed of, and may still exist in some houses in the parish ; and the Mynors family, as Redfern states, had a family slab, in a broken state, which was allowed to be sent to Birmingham.

The old church had, in 1729, six bells with inscriptions, which Redfern recorded as follows : *1st Bell* : Abr. Rudhall, of Gloucester, cast us all 1729. *2nd Bell* : "Prosperity to this town and Parish" A.R. 1729. *3rd Bell* : "Peace and good neighbourhood" A.R. 1729. *4th Bell* : Henry Cotton, Vicar.

A.R. 1729. *5th Bell* : Edward Ball, and Thomas Marret, Churchwardens, 1729. *6th Bell* : "I to the Church the living call, And to the grave do summon all." 1729.

Redfern also related that he had found out that in the previous century four of the bells were re-cast, each at a different date, and most probably at Nottingham. The great bell was re-cast at Nottingham in 1640 at a cost of £10 - 13 - 0 The 4th bell was cast at the same place in 1641, and overweight of both bells cost £17 - 4s. - 9d.

In 1648 another bell was re-cast and had 28 lbs. of metal added to it at a cost of £1 - 8s. In 1671 the great bell was re-cast a second time at Nottingham, costing £19, At the beginning of that century the firm of bell-founders at Nottingham were Oldfields, but it is not known if they were related to the Uttoxeter family of that name.

In 1874 George Kirk gave a tenor bell to the Church at a cost of £137 - 10s. At the same time Messrs. Coulson and Bunting, the Churchwardens, together joined to present a treble bell. Thus a full peal of eight bells came into use, and a wall record in the belfry states that on November 10th, 1884, a peal of grandsire triples was rung for the first time. Since that date there have been a number of occasions when visiting parties of campanologists have rung peals ; and Mr. G. Elliott has conducted peals by local ringers.

It should be observed that the history of expenses for work on the bells shows a remarkable local patriotism ; for the period 1640 began a time when local wealth was severely curtailed by both sides in the Civil War. Royal demands continued after the Restoration in 1660 ; we owe a debt to those who managed to maintain the bells in good order while the town was by no means supplied with great wealth.

This local patriotism was again shown in 1729 over the bells, while the expenses of re-building the nave and chancel in 1828 were generously subscribed by local families as noted above. It is hardly realised by present day inhabitants of the town what a number of records the church has preserved for us.

Other evidences of such generosity are the founding of the original Heath Mission Church in 1869 by Dr. Taylor

of Admiral Gardner's house, now mis-named the Manor House. Further subscriptions (one of £500 by Mrs. Hawkins), and the gift of the site by the Hawthorn family, led to a complete re-building of the church in 1874 - 75.

About the same time, the Cottagers' Church was opened in Pinfold Lane, the leading persons in this case being members of the Bladon family.

The peal of eight bells mentioned above was re-hung in 1905, and in 1906 the chimes were repaired. These are mentioned about 100 years before by Mary Howitt and other writers, and I can record a visit to the town by a former native (Frederic Spencer) who said that he often recalled the church chimes, especially on Sundays (Tune, Hanover — Psalm 108 ; O Worship the King).

There is a compilation by the late A. G. K. Davis of the chief events in the History of the Church ; these are largely taken from Redfern, but also have records of many events after Redfern's passing ; a few errors have occurred : e.g. in the list of times of the Chimes. These were played (before later repairs and alterations) every three hours, except 3-0 p.m., when the time of playing was 4-0 p.m., presumably because "the ninth hour, when Christ died", was regarded as sacred. The chimes continued for five minutes ; this was considered too long, and cut down to two minutes when the last repairs were carried out.

The list of the daily tunes was taken by A. G. K. Davis from a list given by Redfern ; but an error for the Thursday and Friday tunes was made, and my own recollection has been confirmed by several church people who discussed this with me. Redfern gave "The Postman's Knock" for Thursdays and the "Bluebells of Scotland" for Fridays. These should be reversed. The Tunes for the other days were : Sundays, "Hanover" as noted above ; Mondays, "My Lodging is on the cold ground" ; Tuesdays, "The Last Rose of Summer" ; Wednesdays, "The Minstrel Boy" ; Saturdays, "Home, Sweet Home." These tunes were possible with the eight bells, but reproduction of an odd phrase or two is not quite exact ; only the eight notes of the octave are available, with no semi-tones.

The Monday tune is that of the song "Believe me if all those endearing young charms" — one of Thomas Moore's

Irish songs. I have not been able to confirm whether these, the usual words to the tune, were formerly interchanged with "My Lodging is on the cold ground." Perhaps some senior citizens may know if this was the case. Otherwise the list is now correct ; each tune is repeated twice every third hour (the four o'clock repeat is not now observed), but the whole is now electrically controlled and is cut off at 9-0 p.m. to avoid annoyance to neighbours during the night.

The church clock movement was charged as a memorial to the late Charles Bunting ; its power is derived from a heavy weight, which has to be wound up about three times each week, the task of winding from ground level to the belfry tower is really strenuous, and is performed by Mr. F. G. Parker.

While we are noting this information regarding the church clock, the chimes, and the bells, it will be appropriate to put on record a party of Uttoxeter men who made the town famous in the middle of the nineteenth century by winning the Championship at Belle Vue, Manchester, for Hand-bell Ringing in 1863, 1865, '66 and '67.

They had the honour of being invited to ring before Queen Victoria as a result ; through the kindness of Mr. G. Elliott I am able to give their names : G. Gill (conductor), G. Richardson, Snr., G. Richardson, Jnr., James Kynnersley, Joseph Richardson, Ned Quinn, Thomas Chatfield, John Elks, and Robert Adams. They had no less than 74 hand-bells, and the tradition of ringing was maintained for many years later by members of the Richardson, Green, and Lunn families. I can recall what a revelation of skill and precision such a concert can be when heard for the first time ; and how pleasing is the whole effect.

Mr. Elliott has also a record of Uttoxeter Church Bell-ringers who performed in 1922. These were W. Walters, G. Burrows, G. Lewis, E. Green, F. Oliver, G. Elliott, C. Smith, E. Roberts, J. Buxton, and F. Richardson.

One of the additions to the industries of Utttoxeter is Messrs. Elkes' Biscuit Company. The first Elkes biscuit was manufactured in a small two-roomed bakehouse behind a confectionery shop and cafe at the corner of High Street and Carter Street, Utttoxeter.

To-day the factory at Utttoxeter produces and packs millions of biscuits a week. Elkes Biscuits — there are over sixty varieties — go to every part of the United Kingdom and are exported to 27 Commonwealth and foreign countries. A large labour force is employed, and a fleet of vans distributes the biscuits by swift and efficient delivery throughout the country.

How this has been achieved in less than half a lifetime is one of the most remarkable success stories in Britain's biscuit industry. High class production by the most modern methods, with scrupulous attention to hygiene and due regard to the welfare of their workers, has been the aim from the start.

The story began when, after Army service in the first World War, Mr. S. H. Elkes joined his father, Mr. C. H. Elkes, in the family catering and confectionery business at Utttoxeter.

In 1924 Mr. S. H. Elkes took over the management of the business and began to make biscuits in a bakehouse at the back of the shop. At first he mixed and cut the dough by hand, but in the same year he installed his first biscuit-making machinery. For two years before that he had been at work perfecting a new gingerbread biscuit, and with an eye to the future had toured the country studying the latest manufacturing techniques in the industry.

In 1927, Mr. S. H. Elkes decided, in order to meet the growing demand for an increasing variety of biscuits, to move to larger premises. He formed a limited company, C. H. Elkes and Sons and the first factory building went up where the Dove Valley Bakeries now stand. Travelling ovens were installed, with cutting machines and packing equipment.

In 1929, Mr. C. H. Elkes, Chairman of the Company, died. He had lived to see the firm become widely known.

The progress achieved in those early years has continued ever since. Elkes were among the first biscuit manufacturers in the kingdom to instal what was then a completely new moulding plant with continuous steel band ovens and stackers. This installation enabled the company to achieve a notable increase in output at the Uttoxeter factory when war broke out.

In September, 1939, eleven years after the Uttoxeter factory was commissioned, well over 500 employees were engaged there, Elkes had their own transport fleet, travelling to many parts of the country, and the export market was becoming increasingly important.

On the outbreak of war most of the men and many of the women workers joined the Armed Forces but the challenge to increase production was met. During the war years the factory's modern super-speed ovens worked simultaneously round the clock five and a half days a week. Millions of standard biscuits were supplied to the Government. They were packed in special airtight tins, sealed and soldered, for use wherever our troops were serving and on the home front.

The war, with its inevitable regulations of all kinds, restricted the personal service to the customer which had been the aim from the start in 1924. It also held up plans to widen the range of production and distribution.

When peace came these plans were at once put in hand. Many additions were made to the Uttoxeter factory.

Mr. S. H. Elkes died in 1956. Through his dynamic efforts the company had by then become one of the country's foremost biscuit manufacturers, with a considerable export

trade. He was succeeded by his son, Mr. Alan Elkes, under whose guidance as chairman and managing director further extensive developments to meet changing trade conditions, continue to be made.

The Uttoxeter factory, which covers 200,000 square feet, is designed for maximum productivity, with equipment and ovens gleaming in cream enamel. The air conditioned buildings provide spacious and pleasant working conditions, and the good natural top light is a great advantage.

The factory is on ground level and this permits a straight-through production flow — a considerable asset in biscuit manufacture.

Organisation down to the last detail, in order to provide a steady and uninterrupted output throughout, has been established. The raw materials used in making the biscuits are delivered to the factory mainly in bulk. Sugar arrives in 13-ton tanks and is automatically transferred to the storage bins. Syrups and malts are also delivered by tanker and stored in bulk containers.

Liquid fats of many kinds come to the bakeries in the company's own tankers and are pumped into huge vats. When the fats are required they are blended and plasticised. From the plasticiser the shortening is delivered direct to the five dough mixers in which the ingredients are blended.

Each of these machines mixes up to 1,000 lbs. of dough at a time, and each mixing takes about 15 minutes. The dough is then, according to the type of biscuit, either rolled into a thin continuous sheet, from which the biscuits are cut, or moulded between two rollers.

For every baking there is a test batch, to ensure that the biscuits conform to the standard required.

The biscuits travel on steel bands straight into the 150 ft. ovens without being touched by hand. They emerge ten minutes or so later baked crisp and golden brown. Still travelling on a conveyor belt, the biscuits are cooled, and conveyed to automatic packing and wrapping machines.



Expert teams of women pack the selected biscuits into cartons from a conveyor belt.

For cream, iced and chocolate biscuits the most modern creaming machines, icing plants and chocolate enrobers are used, the whole process being automatic.

Although the basic processes of production are similar whatever the kind of biscuit, the many assortments listed by the company are the result of a wide variety of blending and preparation.

The ingredients come from many parts of the world, for instance, from Canada, Australia, Ceylon, Africa, America, the West Indies, and France.

Wheat flour is the most important item, the type used depending on the kind of biscuit. Soft flour is used for the sweeter types and stronger flours for hard dough biscuits such as cream crackers and savoury biscuits.

Sugar too is an essential ingredient. Highly refined cane sugar is used, also invert sugar, molasses, syrup, honey, and malt extract, to give distinctive flavours and characteristics.

Other ingredients include milk, eggs, dried fruit, coconut, spices and flavouring essences, used in large or small quantities according to the biscuit being baked.

In food processing, of course, hygiene is of prime importance, and Elkes' laboratory staff, under the chief chemist, analyse samples of incoming raw materials and check on the finished article. One may mention also that this close attention to purity is evident all through. For instance, over each oven band there is a highly sensitive electronic metal detector.

Elkes hold the Certificate of the Institute of Hygiene for all their products. The staff are trained to keep works and equipment spotlessly clean, and strict personal hygiene is insisted on also. All the overalls, for both men and women, are provided by the Company, and are laundered in the company's own laundry.

The medical room facilities include dental treatment in addition to the regular attendance of a doctor and a

chiropracist. A manicurist is also on the staff, thus highlighting the importance of clean hands and finger nails in food processing.

Safety, too, can be regarded as part of a manufacturing company's welfare services, certainly nowadays, when increasing emphasis is being placed on this aspect of factory managements. C. H. Elkes & Sons Ltd. have a remarkable safety record, for there has been no major accident in their factories.

The original gingerbread biscuit made by Mr. S. H. Elkes in the little bakehouse behind the shop in Uttoxeter High Street was the forerunner of the current Elkes list which includes 38 lines, prepacked, fifteen count lines, and 37 lines packed in standard tins.

Many new lines have been introduced within the last few years. Chief of these is the re-designed pack of the famous "London Assorted", which now contains 20 varieties of biscuits. This increased choice of contents followed extensive market research among consumers. The different kinds of biscuit in this high gloss, airtight wrapping — printed in colour with pictures of familiar London scenes — embraces a high percentage of chocolate and creams.

Elkes believe in letting the customer see how their biscuits are made and packed. Every year, at the company's invitation, thousands of visitors, many of them in Church organisations, Women's Institutes, Townswomen's Guilds and similar societies, are conducted round the bakeries during working hours. For their meetings they can obtain the services of the company's film unit for the showing of a half-hour film in full colour, dealing with all aspects of biscuit manufacture. Copies of this film have been sent to many parts of the world.

Visitors to the factory can see in the sales and reception office, the entire range of Elkes products on show.

The Elkes fleet of more than 200 vehicles travel more than 2,000,000 miles every year taking biscuits to all parts of Great Britain.

In 1970, part of the building was the scene of a disastrous fire, which destroyed huge stocks of stationery and packing materials. Fortunately, no injuries were sustained by any employees.

To meet present day commercial conditions the Dove Valley Uttoxeter Factory was in 1973 taken over by the Leek Company of Adams' Butter Factory, and the new combination is now known as "Adams' Foods Ltd."

In March, 1974, the last link in a family business stretching back nearly half a century was severed by the resignation of Mr. Alan N. Elkes as Chairman of Elkes' Biscuits Ltd. He had spent 27 years with the Company.